THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842

REGISTERED AS A NEWSPAPER

No. 6005 Saturday, August 10, 1957 Price Threepence

A STATEMENT BY SCIENTISTS

WE print overleaf a statement (with a slight contraction) issued by the Society of Friends. It is signed by 43 scientists, all Quakers. It is an appeal to all scientists to refrain from taking part in the development of nuclear weapons and in the application of science to warfare.

Our readers will read the statement and make up their minds about it. It is our duty to comment upon it.

It is one of those statements which, if criticized, seems to land the critic in the position of supporting what the statement condemns. This always is irritating. It leaves no open door for argument, or discussion, on ways and means. Nuclear warfare is wrong, therefore refrain from the development of nuclear weapons. But how? What are the ways and means? And if one asks these questions in all good faith, one is seemingly pushed on the side of the fence—if there is one—where the development of nuclear weapons is considered a good thing. War is wrong, therefore refrain from war. And if one asks, how? In what way? What shall be done to stop war for ever (for that is the problem)? one is thrust into the position of seeming to doubt whether there are positive answers, and consequently supporting, in an oblique way, the institution of war.

This, the signatories to such statements never seem to understand, is entirely unfair to people who care as much about the problem of war as they do; and are just as passionately committed to finding a way out as they are. They weigh the dice in the moral argument, and since the argument is a moral one there seems (to them) to be no harm in that. The signatories of this statement deny "that ideals can be preserved by methods based on the power to kill and maim millions of people". Precisely. But it may be retorted, that, equally, ideals cannot be preserved by supposing that by this statement they have entered into the minds, or laid bare the hopes and faith of those whom they suppose support war. By misunderstanding those they wish to help they go a long way towards making the help ineffective.

The Moral Law Within

The statement seems to be based upon the fundamental argument that "there is a law which should override, if need be, both loyalty to a ruler and loyalty to a community, and that is 'the moral law within'." Very good, there need be no quarrel with that, least of all in this paper. (In war, incidentally, there is no quarrel with it in the law of this country.) There need be no quarrel whatever with scientists appealing to other scientists to refrain from taking part in the development of nuclear weapons and in the application of science to war—if, on practical grounds, scientists know where to draw the line. It is a relief to the layman, on certain grounds, to know there are scientists who can make such an appeal. But where does one go from here?

Effective Action

The statement must be taken at its moral face value. It is an appeal to scientists. Not merely to scientists in this country but everywhere. It is an appeal to stop war conducted by scientific means. It supposes that if all scientists everywhere united in opposition, that form of warfare, and eventually all warfare, would be ended.

A critic, therefore, must ask, how are you going to organize a universal strike of scientists against the production of nuclear weapons? Have you plans or intentions for this? Have you plans or intentions for this country, or, say, for Europe and America combined? Are they practicable? Supposing such a statement to be a first step has the second step been thought out or even contemplated? These practical matters are deeply related to the moral argument, for the latter is worthless, unless it is intended to lead to effective action.

Effective Steps

At some point or other action involves the community and governments. It involves disarmament conferences and endless discussions about technical details. It involves, for instance, in Russia alone, the disbanding of a state (the army) within a state, and the re-organization of the community life of some 200 million people. In America it supposes the complete abolition of the Pentagon, and in this country the abolition of a way of life that involves the Admiralty and the War Office and what are usually called "commitments overseas". These are possible ideals but the critic has the right to ask, supposing you are prepared to take the first step, the defiance of the "ruler" and the "community", how do you propose, sooner or later, to take all the other steps? Morality allows no one to shift this problem on to the shoulders of someone else.

The Dusty Business

The community of nations rests, as it always has rested, not merely upon the consciousness of human brotherhood, and ideals connected with it, but upon op-

posed national interests, naked tyranny and oppression, national arrogance, and the willingness of men to give their lives for ideals conceived within national boundaries. The problem of peace is not merely concerned with the yearning for human unity, but with the stark evils of nation against nation, group against group, ideology piled up against ideology, and the painful power-struggles that are carried on at the moment in the United Nations. The real pessimism is to ignore this, and never to consider that one slight triumph for justice, and established for justice, in such a world may be a greater triumph than the moral ability of one person to press his ideals against the blindness of the community.

How can the community everywhere be forced to *see*, and seeing *act*? That is the problem. It is help in this harsh quarter that is needed.

The signatories have done their best. But presumably they leave it to others to cap this. It is not good enough. Willingness for personal action absolves no one from the need and the dusty business of communal action.

THE STATEMENT

(Issued by the Society of Friends)

THIS document is signed only by scientists. It is addressed to all scientists including those who have already searched their consciences and decided that they ought to take part in the military research programme of their own nation, whether as a means of defence or as a deterrent to war itself. We believe that scientists must always be prepared to re-examine their premises in the light of new situations.

We recognize that the final responsibility for policy must rest with governments and with the peoples who elect or support their own governments, but we believe that there are few scientists who would regard themselves merely as tools to be used by other men, irrespective of the end for which they are being used. Those who do take this position, either because they are servants of a government which they trust, or because they accept a majority decision as being binding on individual members of a community, we would ask to reconsider three points. The first is that history has proved that the most trusted of politicians may be wrong and their errors in the era of nuclear weapons may well prove fatal to civilization. The second is that a majority is not necessarily right; a majority of the German people supported Hitler. The third is that there is a law which should over-ride, if need be, both loyalty to a ruler and loyalty to a community, and that is "the moral law within".

The development and testing of thermonuclear weapons has created apprehension among ordinary people in many countries. Among scientists in particular there is a growing uneasiness of mind, and misgivings voiced by scientists as soon as the first atom bombs were conceived have been followed more recently by statements published by groups of scientists in Germany and U.S.A.

We welcome the statement of the West German scientists although we go further in refusing to co-operate in the production of any weapons of war. It is an illusion to believe that war will be permanently prevented through the possession by the technically-developed nations of weapons of increasingly devastating power. It is an age-old policy which though renewed has not succeeded in preventing war. To-day, if this method of deterrence should fail, there will be not only hideous suffering but also the breakdown of those very social systems which the peoples involved are most concerned to maintain.

Three immediate consequences of our present obsession with defence are that social services are being deprived of the financial support they might have had, under-developed areas of the world are being deprived of the technical help and capital expenditure that they need, and fundamental and even industrial science are being deprived of the services of young scientists and the full opportunity of contributing, as they might have done, to the service of mankind generally.*

It is sometimes claimed that loss of life, physical suffering and even a breakdown of social systems would all be worthwhile, if by those means it were possible to preserve the ideals which we value most of all. The signatories of this statement, all of whom are members of the Society of Friends (Quakers), deny, however, that ideals can be preserved by methods based on the power to kill and maim millions of people. Such methods are to us immoral and we deny that immoral means become moral when used for good ends such as the preservation or attainment of freedom. We believe, on the contrary, that evil means ensure evil ends. We suggest that this fact is now being demonstrated by the gradual attrition of morality in respect of methods of warfare that has been evident during the past half-century. Weapons that would have horrified our grandparents are now taken for granted and press-button warfare has contributed to an indifference to human suffering provided that it is not personally seen.

We welcome the growing opposition to nuclear weapon tests insofar as it is a sign of uneasiness of the public conscience. But we feel bound to point out that unless a cessation of tests were but the prelude to general disarmament, it would be no guarantee against a continuing and even more intensive application of science to warfare.

THE CORE OF THE MATTER

By Tom Wardle

LET this be said. Times change. Ideas come and go; institutions rise and vanish away—what is the continuum? The continuum is God. But how is his presence in the universe to be expressed? How is the past to be linked with the present, and the present with the future? The expression of that continuum should be the Church. Yet again, what is the Church? Not buildings or beadles or formulae. It is men and women. Men and women seeking God. Men and women of all ages, of all colours, of all backgrounds and conditionings; the smart ones and the dull ones, the efficient ones and the awkward ones, the enlightened ones and the habitual sinners; the inquisitive handicrafty youngsters, and the hand-wringing elders; the scholars and the factory-boys. If you can get a crowd like that together, not just meeting with each other, but living with each other, living for each other, living in each other—if you can get a crowd like that together in the unity of the Spirit, why there you've got a family of God, there you've got a community.

Still the ancient question will be asked—how shall such a community come to know the way of God? What will they use for a Book? Who shall reveal things to them?

Is it not precisely because the old revelations have lost their power that we are in our present condition? What did Amos use for a Book? or Hosea? or Jeremiah? The traditions of the people, the myths and sages of the past. Indeed. So did Jesus. But did they leave them there? or did they take them and give them new meaning, new impact for the new circumstances in which they found themselves? It is preposterous to believe that the last word has been said, or ever can be said, about God. Revelation is not revelation if it is not continually refashioning itself in the hearts and imaginations of men.

I do not despise the Books. I do not turn away from the past. But Books are not only to be read, but to be written. The past is not to be adored, but to be used. Revelation which ceases is dead.

---

* Although estimates are difficult to arrive at, there would be fairly general agreement that considerably more than one-half of the money and manpower devoted to science in this country is expended on military research and development.

It is not easy or popular to look with new eyes at the past, and with brave eyes to the future. They put Jeremiah in a dungeon, and Jesus on a Cross for it. Yet when you talk with the youngsters in the generation which follows mine, when you enter into their hearts, you know that this thing has to be done.

They have been torn with a terrible violence from the sureties of the past. They live in a never-never world without metaphysics. They have no God, no motives, no community—nothing except the passing hour. They crave movement and diversion and intensity, not alone because they are young, but because they know that to stop is to die.

They are not the heirs of one nation, or one culture or one religious tradition. They live in the tense transition period between a thousand worlds and one world. They will grow to maturity on a planet that will have become a village. They will have Buddhists and Marxists and Muslims sitting next to them in the plane. They will find themselves a tiny white minority in the multitudes of coloured people who will have forgotten where England lies. They will analyze Socrates and Molière with philosophy machines. They will fly beyond the atmosphere and experiment with mescalin.

★

How shall God be revealed to them? All over our world, community is collapsing about our ears. The security, the meaning, the religion that we found in the old communities is collapsing with them. Families and villages and urban districts and factories and shops are not what they were. People move about. They flitter among a thousand different groups seeking fulfilment in bits and pieces. But there is no core, no abiding centre where they are accepted for what they are beneath all the superficialities of jobs and functions and social roles—no place where they can relax and be free of the oppressive demands of the world, no place where they can be themselves, without front or persona, no place where they can be children again—children of God perhaps?

In the last resort religion is a lonely business—the flight of the alone to the alone. It must bring us in the end to our Gethsemane. But it is mediated through the community. It is the community that does, or should, give us the strength and the will to make the adventure of our individualism. Man cannot be reared outside community. His very birth is a social act, and though his goal is to transcend community, yet he may not do it except through it.

What the motor-car and the plane and the bulldozer are taking away, the Church must give back. It must become the centre, the vitals of a restored community life; not a hierarchical grouping within an ecclesiastical aristocracy but a genuine democracy, having its roots in the soil whence genuine democracy can only spring—the unity of the spirit in the bond of peace. A life in fellowship on earth that reflects and draws upon the life of fellowship in God.

LETTER FROM KHARANG

(Extracts from letters written by Margaret Barr in the Khasi Hills, Assam, India, to a friend in this country.)

April 8

TO-DAY is another glorious Spring day after a terrific crashing storm last night. Everyone is hard at work. Bill is making a bed for an expected guest; some of the kids putting pea-sticks outside my door, the peas being now nearly a foot high; others are planting maize among the potatoes down below; others digging a trench to carry off water from the new bathroom; still others chopping sticks and spreading out in the sun to dry those that were drenched in last night's storm. The sparrows are chattering in the roof and the cuckoo calling in the wood, the sun is shining, the breeze blowing and everything in the garden all a-blowing and a-growing; and the kids' arithmetic is going ahead apace! All except one or two seem to be waking up and school-teaching is becoming fun again, not just a deadly grind as it tends to be when one has a row of cabbages to teach. A bigger group such as I have now is really much more satisfactory, especially when one or two are really intelligent and can give a lead and set a standard.

★

April 11

New developments! A woman at the village of Mawkynrew, only a little more than three miles away, has opened quite a large store and is willing to get for us any of the more exotic foods that the villagers hereabouts do not eat such as flour, lentils and whatnot. A month's supply of sugar, tea, onions, soap, dried fish, lentils and nuts arrived this morning. It's a great saving of the children's time not to have to go the ten miles to Smit, and no more expensive. We are also buying vegetables and milk from a neighbour at present and getting meat and bones from the Lyngkhing market at least once a week. Altogether things have never been so comfortable or smooth-running and I have never enjoyed my work so much. And the weather continues marvellous, day after cloudless day. There is a beautiful pink rose blooming in the "winter garden"—just one on a stalk about four inches high. The kids are planting peas, beans, maize, pumpkins, cucumbers and hosts of other things, so with any luck we should be self-supporting in vegetables.

★

May 31

A tragic bit of news which illustrates one of the difficulties we are always up against. You know we always have to engage a lad to look after the cows during the day, and you know how careless and irresponsible they often are. They play about instead of watching the cows and then rush about throwing stones when the cows get among the crops. Last Saturday our lad hurled a stone aimed, he says, at one of the big cows, but it hit one of the calves just behind the ear and killed it on the spot. It was an eight-month calf, still very close to its mother who spent the next three days and nights lowing miserably and refusing to be comforted.

I wrote recently to the Postmaster asking if we could have a mail delivery once a week or so. His reply says, "The Smit P.O. has been working at a heavy loss. Its monthly average income is below Rs. two per month (less than four shillings!), and as such it is not possible to sanction the establishment cost for a separate delivery agent". With that income I can hardly blame them for refusing my request!

Now it is Sunday and as tomorrow is Smit market I'm having the usual rush to get a pile of mail ready. It is fine at the moment but whether it will hold till church-time remains to be seen.

IT OCCURRED TO ME

By Muriel Hilton

MANY ministers and those others who take services regularly must often experience a slight sinking feeling on Saturday evening, not because they have neglected preparations for their services and address but because they wonder who will be there at church the next day. Although one should be detached from the desire of seeing the fruit of one's labours, still it is not always easy to see those empty places and not feel a certain desolation of spirit.

The other Sunday I went off on my long bus journey to Maidstone feeling a wealth of depression, and I opened *The Inquirer*, for though it is a jolting vehicle one can read odd paragraphs. This particular number contained articles by Margaret Barr and Bruce Findlow and they were both profoundly moving. The thought of our valiant friend in India should nerve the faltering will and make us strong to endure.

the remembrance of her presence with us last year, her enthusiasm, the living power of her faith should give us all new heart. And then there was Bruce Findlow's own tribute to her and his modest approach to the ministry with its many fulfilments and frustrations.

By the time I reached Maidstone the pall had certainly lifted, and then entering our church decorated for a Youth and Flower Service, the loveliness of the flowers in their artistic arrangements, the predominant tangy scent of syringa were almost overwhelming. Bruce Findlow says that many of his best moments have been to do with church and this is undoubtedly true in many people's experience.

The lessons for this service were read by the young people, the second being comprised of four poems by John Masefield, Walter de la Mare and W. H. Davies. The two girls read as though they loved the poems and their young, fresh voices added enchantment to the lyrics.

On the way home in the soft evening light, the memory of the poems was deepened by the sight of honeysuckle and wild roses in the hedges—they somehow seemed part of the whole evening's experience. How swiftly can one be transported out of the pedestrian ways! It occurred to me that such poetry-reading by young people could greatly enhance the dignity and value of many services. For my part I shall always think of that Youth and Flower Service when I hear those haunting words by Walter de la Mare so beautifully spoken by one of the readers :—

"Look thy last on all things lovely,
Every hour. Let no night
Seal thy sense in deathly slumber
Till to delight
Thou hast paid thy utmost blessing."

★

There are many of our lay folk who with loving devotion keep our churches alive in most difficult days. In Northiam, in East Sussex, we have a little church which is kept open all day and made beautiful with flowers by a faithful family. Year in and year out this little church is open to all who pass, and many enter and sit quietly there. Those responsible sometimes hear of those who appreciate the open church and its peace, but most of the devoted work is performed with little knowledge of any appreciation.

The other day we heard of two people who on holiday in East Sussex visited this little church. They were deeply impressed. There was no one there to tell them about Unitarianism, nor was there any literature, but they read the hymn book and were so stirred by some of the hymns that on their return home to Portsmouth they found our church there.

It is good to hear of such incidents and it makes one wonder about the possibility of open doors all the week round. It gladdens the heart to know that the faithful service of that Northiam family has borne fruit.

★

The following prayer by Samuel Longfellow seems part of the preceding paragraphs.

"Into all our lives, in many simple, familiar, homely ways, God infuses this element of joy from the surprises of life, which unexpectedly brighten our days and fill our eyes with light. He drops this added sweetness into His children's cup and make it to run over. The success we are not counting on, the blessing we were not trying after, the strain of music in the midst of drudgery, the beautiful morning picture or sunset glory thrown in as we pass to or from our daily business, the unsought word of encouragement or expression of sympathy, the sentence that meant for us more than just the writer or speaker thought—these and hundred others that everyone's experience can supply are instances of what I mean. You may call it accident or chance—it often is—you may call it human goodness—it often is; but always, always call it God's love, for that is always in it."

THE UNITARIAN DILEMMA

By Stephen H. Fritchman

(The following article has been extracted from an address recently delivered by the Rev. Stephen H. Fritchman, minister of the Los Angeles Unitarian Church. Next week we shall print a concluding extract. During the next two or three months we hope to introduce a number of American points of view to our readers.)

WE are talking this morning about unresolved dilemma of organized Unitarianism. Most of you who have been in the Unitarian movement for a few years know that the dilemma is that of your minister as well as of many of you who are laymen in our church. Let me put it this way. Can we maintain real freedom of religion if we do not organize and learn how to work together institutionally to support that freedom?

Being a poor sectarian myself, I probably make poor sectarians out of my friends. Because many of you, like myself, bear the stigmata of the religious transient, we have a certain shared characteristic, we who have come out of other religious bodies; we are in motion, and there is always the peril that we will move again somewhere else. And that habit is never a healthy one for a body that is trying to grow institutionally.

We tend toward a spiritual anarchism. We have taken a pledge, however, as anarchists to organize for the preservation of religious anarchy. And this is our dilemma! For we know that anarchy is a piece of rebellion, a protest, and that this is not a perpetually creative way of life for a responsible and mature person over a lifetime. We cannot always kick against the pricks; there must be some learning of the skills of building and creation. I could take time, which I shall not, to point out that right now, right in my own county of Los Angeles, we have two new Unitarian churches being born. I mention such an illustration to point out that what we are discussing this morning is not an intellectual presupposition. Rather, it is: "How do we meet the challenge of the next half-century as Unitarians?" And I am calling my remarks "Our Third Chance". I took this caption from a statement by Dr. Sidney Mead, the most promising new president of our Meadville Theological School for the Unitarian ministry in Chicago. He recently observed: "This mid-20th Century is Unitarianism's third historic opportunity in America. We have muffed two previous historic opportunities". So let us ask for a few moments "What were these two chances?" and "Why did we muff them?" And we will perforce ask, "What is the price of success if we are to become more than a mere remnant, a wandering sect of spiritual anarchists, if we are to become at all a major religious body in the United States?"

★

I am indebted to my friend Rev. Erwin Gaede of our new Westwood Unitarian Church for a sermon he sent me on this general subject, and from which I shall make two or three brief quotations in the next few minutes, after which he is responsible for nothing I say by way of commentary. But I am grateful to him for this very happy summary of the two historic chances.

"As one enters the door," Mr. Gaede says, "of the Unitarian Church in South Bend, Indiana, he sees a large placard by Thomas Jefferson, the third president of the United States. The statement appears to be quite optimistic. It says, 'The pure and simple unity of the Creator of this Universe is now all but ascendant in the Eastern states. It is drawing in the West and advancing toward the South, and I confidently expect that the present generation will see Unitarianism become the general religion of the United States'. On another occasion while rejoicing in the Unitarian movement Jefferson said, 'I trust there is not a young man now living in the United States who will not die a Uni-

tarian'. It is quite obvious by now that Jefferson's vision of the Unitarian advance never materialized, that it did not become the general religion of the United States, and that many a young man grew to manhood, lived useful lives and died without becoming a Unitarian. The question we appropriately ask is, What happened? Why didn't Unitarianism become the general religion of the United States?"

★

The answer cannot be complete in a single address but there are two reasons, says Mr. Gaede.

"First, Unitarianism got caught in a long series of negations and denials which proved to be disastrous for its advance. Having declared the essential humanity of Jesus rather than his divinity, and having declared the goodness of man in contrast to his depravity, the Congregationalists predicted and warned that Unitarianism would eventually lead to infidelity. Not only did they predict it, they fervently prayed it would happen. Whereupon the Unitarians insisted again and again, 'We are not infidels. We have not forsaken Christianity'. In 1838 and 1841 came two of the most significant documents in the history of American Unitarianism. The first was Ralph Waldo Emerson's famous Divinity School address. The second was Theodore Parker's 'The Transient and the Permanent in Christianity'. Emerson's was a most conciliatory and poetic statement of the new faith, and Parker's was a courageous analysis of the distinguishing characteristics of the doctrinal from the genuinely religious in Christianity. Now these addresses were not to pass unnoticed by the more conservative Boston Unitarians who immediately debated as to what to do about these latest advocates of infidelity, Ralph Waldo Emerson and Theodore Parker. Thus continued the long series of negations and denials by the conservative Boston Unitarians. 'We are not infidels. We have not forsaken Christianity. We have not denied our Lord'. Finally, Emerson, more amused than distressed, coined that most delightful and descriptive phrase which so adequately characterized the views of his fearful colleagues as 'the pale negations of Boston Unitarianism'.

"This is one reason why Unitarianism muffed its first historic opportunity to become the general religion of the United States. It was afraid of its own faith, dreadfully fearful of its own promises. When Parker and Emerson and Channing openly allied themselves with Unitarianism, accepting the English Unitarians as their colleagues, we now see how courageous and heroic they really were. What made their defence of reason in religion even more heroic was that in defending the enlightenment and deism as the theological expression of the enlightenment, they were also verging on the defence of the French Revolution. And many a liberal Christian in both England and America had long defended reason in religion until the French Revolution of 1789 shocked them back into orthodoxy, because intellectually the French Revolution, with all of its excesses, was being interpreted as the brutal consequences, if not the cause, of the application of reason to religion and to life. Parker, Channing, Emerson and several others held firm, but they did not represent enough of the leadership of the Unitarians in New England to direct the new cause in its development as a movement.

★

"In other words, the Unitarians got into an internal controversy among themselves and let the public and the masses of Americans conclude that reason led to the destruction of positive beliefs about nature and man, about the good life and the good society. So the Unitarians, both by their external foes, the orthodox clergy, and by their own internal conservatives in New England Unitarian Churches, were maneuvered into a totally defensive position. They were caricatured as conceits, as idol-breakers, anti-God, anti-Christ, anti-salvation, anti-heaven. And Unitarians never really got out of that box. They became the favourite whipping-boys of American Protestantism, over the decades."

This mistake of strategy cannot be blamed on the orthodox alone. There was an answer and a strategy. Jefferson and Paine and Samuel Johnson of King's College, New York, had shown what it should be. Be affirmative! Be bold! Be centred on man and his powers. Talk to the people, do not just tangle with the professors and the preachers. Bring religion to the people as a great liberating force; speak against fear and ignorance and priestcraft as pious cloaks of tyrants and oppressors as did Wycliffe and John Lilburne. Beware the trap of the defensive position. This was said by many, but the Unitarians in their first chance missed it and forgot that good advice.

COMMENT

Advertising

THE Advertising Association, I see, has just set up a committee to promote closer understanding between the advertiser and the consumer, to ensure that the view of the consumer is brought to the notice of all interested in advertising, to enable advertising to be more efficient because of greater knowledge of the consumer's point of view, and to help to attain the highest standards of advertising.

Apart from those who are interested in advertising, several women are members of the new committee, with a view to the representation of those to whom advertising is intended to appeal. Some, of course, may be inclined to think that for the advertisers to profess solicitude for the interests of the consumer is like expecting the fox to be solicitous for the welfare of poultry, but it is a fact that the Advertising Association has been a very important factor in eliminating improper and dishonest advertising.

After the First World War, for example, it was behind legislation regulating medical advertising, and since the Second World War it has worked hard and with great success to bring those with professional interests in advertising to adopt voluntarily even stricter standards. Besides critically examining claims made on behalf of new medicines and treatments, the Association has attacked bogus homework schemes, misleading scholastic advertisements, and the like. One writer on advertising claims that the standards among professional advertising firms is higher than the standards of the Press. The average professional advertiser would, he says, shudder to hear of the advertising man who paid a murderer to eat somebody's peanuts on the way to the scaffold, but it is not every editor who would stop at stimulating his sales by buying the life-story of a murderer.

Skyscrapers Come To Stay?

THE current interest in the proposed hotel in Park Lane reflects the great public interest that is now being taken in the architectural development of London. In the nature of things it was not likely that the high building planned for the New Zealand office in London would be the last of its kind, and now the proposals to construct the great hotel in Park Lane with a height of 378 feet are running the gauntlet of planning authorities. Lord Blackwood in the House of Lords, however, made the mistake of calling attention to the fact that "American" finance is largely behind the project, and that the building would be "skyscraping American architecture".

Such appeals to prejudice hardly further the objects of the speaker, and Lord Strabolgi was more to the point when he said that London must soon come to terms with the architecture of the 20th Century, both architecturally and economically: as land became more and more expensive. American tourists did not wish to be sent to the South Bank and we must not forget that the 1,200 people for whom the hotel will cater would spend £30 million a year.

As the contributor to the *Times*' article on the subject has said, it is possible to forbid high buildings if we wish to discourage the sense of enterprise on which commercial progress depends, but the real question at issue is—how can we best encourage the construction of high buildings at just those points that suit the overall picture?

Commentator.

A SWAMI AND SPIRITUAL COMMUNISM

By Arthur Peacock

SWAMI AVYAKTANANDA has lived among us for some years now and has proved himself a welcome and acceptable preacher in a number of Unitarian churches. An able exponent of the Vedanta philosophy, well versed in the teachings of all the living religions, and possessed with deep insight into the different schools of psychology in East and West, he has consistently held that vital religion must be related to the living needs of living persons. Not for him the Schweitzer view which divides religion into "world affirming" and "life negating" spheres.

In a booklet, "Spiritual Communism in a New Age", the Swami recognizes that to many people Communism is a frightening word and argues that it need not be. What he seems strangely not to realize fully is that Communism in this day and age is identified in the minds of most people with the harsh, brutal and tyrannous system that is centred in the Kremlin rather than with the pristine forms of which the New Testament speaks and to which the author of this pamphlet refers.

It is obvious that in his thinking on political and economic matters, the Swami, like many of his countrymen who have come to the West, has been influenced by Marxist philosophy and that his concern really is to effect a synthesis between this and the Ghandian pacifist philosophy in which his own personal faith is so deeply rooted.

It is surprising that though a wide area is covered in the fifty-odd pages of this booklet, and the author constantly stresses that spiritual Communism aims at a democratic and free society, he says but little on such matters as the sacredness of human personality, freedom of expression, freedom of worship and other liberal principles which many of us feel are the essentials in which the free society must be rooted.

Discussion groups will find the booklet a rich field for argument and consideration. No price is stated on the cover but copies are available from the Vedanta Movement, Bathealton Villa, Bathealton, Bath.

REASON AND RELIGION

CAN religion, at the heart of its meaning, be supported by reason? There are many voices outside and inside religion to answer "no" to-day. But if the "no" really stood, that, for many, would be the end of religion, or rather the end of the kind that claimed to exist without the support of reason.

The Gifford Lectures of 1953-54 and 1954-55, delivered by Professor C. A. Campbell, of Glasgow University, and now published under the title "On Selfhood and Godhood" (Allen and Unwin, 35s.), comes brilliantly to the defence of the application of reason to religion. He makes the great tradition, in which men have claimed to think clearly about God as well as to feel deeply, to stand upon its feet in contemporary circumstances. He does not confuse religion with the "laws of thought", but he shows what the latter can do, and do with total intellectual conviction, in giving the religious consciousness the sanction it needs in the scrupulous use of thought. It is a stimulating and creative experience to come across such a book to-day amidst all the clever and passionate attacks upon the traditional position.

A much smaller book, but written primarily with the same intent is "Words And Images", by Dr. E. L. Mascall (Longmans, 12s. 6d.). The author tackles the question: "Do theologians talk nonsense?" Thinking quite as clearly as those who ask the question he demonstrates that Christian theologians can think clearly and with power about the nature of God. The book is intended for laymen as well as theologians and is well within the scope of the usual reader of the Unitarian "Faith and Freedom".

From these exercises of the mind one has to pass to the "Book of Miracles", by Zsolt Aradi (Longmans, 18s. 6d.). Here is the periodical book, written by a Catholic, with all the proofs provided, ancient and modern, for those who wish to believe in miracles. In effect it is a claim for the intervention of a deity from a "supernatural" to a natural world to perform some capricious marvel or trick. It all happens, too, within a Catholic context. One is left wondering whether miracle of this sort is not intended to support the claims of the Catholic Church rather than demonstrate any parts of the nature of God.

"Inquirer".

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Two Requests

SIR,—Request 1: That I may arrange Exhibitions in Cape Town to show our fellowship is worldspread, I would like copies of church calendar, with photo of your church, inside or out, that need not be returned. Thank you.

Request 2: Tape recorders are common. Would any church record a message: singing, reading, speaking, preaching; child, woman, layman, parson: then send it to us. We would listen, then return with message from this congregation.

Our tape machine records and plays on speed 3.75 in. per sec. (9.5 cm.), reel 5 in., 600 or 850 ft.

This exchange of voices would be twice helpful for your church would speak in Cape Town: we would return the tape with South African accent. Fellowship would be served at little more than postage cost, as the tape would be returned to you. It should be clearly marked "Used tape" with religious greeting.

Church groups might well be able to borrow a machine from friendly business firm. We will listen to and reply to as many tape messages as we receive. Thank you.—Yours,

Rev. Magnus Ratter.

Unitarian Church, Hout Street, Cape Town, South Africa.

"The Wild Goose"

SIR,—I am puzzled to know the purpose of Mr. Casebrooke's letter (August 3 issue).

Granted that religious profundities as grasped by mystics are the same in all ages; granted that to the Lord of the Cosmos there is nothing new under the sun; but all things are new to the young. In every age what is vital in religion is that part of it which is not traditional, for as Albert Schweitzer has observed: "Ideas which we have inherited do not let the truth that is in them come out into active service, but show through a kind of dead mask."

If the religion of our atomic age is becoming articulate let us be attentive. It is too important to be funny.

K. S. Bagwen's letter on "Liberal Realism" made many good points, but I was horrified to read that "Religion flowered so lavishly in past ages because it was spurred on by fear of hell. . . ."

Would *The Inquirer's* Brains Trust please comment.—Yours,

London, S.E.13. *G. L. Adams.*

The Right Answer

SIR,—When Simplicius is complimented on his sermon, he could always reply, "Thank you for telling me so." And an even more salutary reply to himself than quoting the Devil would surely be, "I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say and what I should speak", or from Psalm 115, "Not unto us, O Lord, not unto us, but unto thy name give glory."—Yours,

Sarnesfield, Kinnall, nr. Chester. *Ruth Hayford.*

THE INQUIRER

All letters and communications for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 35/- to 52/- per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

Tel.: EUS. 7234 Editorial: EUS. 2842

THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 11, 1957

ABERDARE, Highland Place, 11 and 6, Supply
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Mr. J. W. V. Nicholson
ALDERSHOT, [illegible] Meeting House, 11, Mr. T. [illegible] Nicholas
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. [illegible]
ASHTON-UNDER-LYNE, Unitarian Church, [illegible] Road, 11.15 and 3, Rev. B. Gill
ASHBY, Unitarian Chapel, [illegible] Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. [illegible]
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30, Rev. J. W. Dyer, 7, Dr. H. J. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. C. S. Dence
BILLINGSHURST, Free Church, High Street, 11.15, Mr. W. Wharton
BIRKENHEAD, Unitarian Church, Bidston Road, 6.30 (August 18), Mr. E. E. Lloyd
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Mr. A. [illegible]
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. L. A. Garrard
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Constance Harris
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 2.45, Y.P.L. Service
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Cornell
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11, Dr. H. W. Stephenson, 6.30, Rev. A. Prentice
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Biggs
BRISTOL, Oakfield Road, 11, Rev. S. E. Butler, 6.30, Mr. J. B. Magee
BURNLEY, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallsworth
BURY, Bank Street, 11, Rev. J. Mather, 6.30, Rev. W. [illegible]
CAMBRIDGE, Memorial Church, Emmanuel Road, 11, Dr. [illegible]
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. [illegible]
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. John Rowland
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3 Sunday School, 6.30, Rev. Barbara Turner
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Miss R. [illegible], 6.30, Rev. L. A. Gimble
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Eric Shaw
CHOWBENT, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
CHIPPING, Free Christian Church, [illegible] Street, 6.30, Supply
COLCHESTER, Unitarian Church, [illegible] Street, 11 and 6.30, Mr. A. Hutchinson
CROYDON, Free Christian Church, Wellesley Road, 11, Mrs. E. Savage (also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, No Service
DERBY, Friar Gate Unitarian Chapel, 6.30, No Service
DITCHLING, Old Meeting House, 10.45, Miss H. E. Watts
DOVERCOURT, Free Christian Church, Hill Gate, 11 and 6.30, Rev. G. W. Parkhurst
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Wickham
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Dr. R. D. Peace
DUDLEY, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. [illegible]
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sidney F. Wicksteed
DUNDEE, Unitarian Church, 55 Constitution Road, 11, Rev. A. E. Potts
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
EXETER, George's Chapel, South Street, No Service
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. John Cavilaw
GLOUCESTER, Barton Street, 3, Rev. Barbara Turner
GODALMING, Ward Street Church, 11.15, [illegible] Aug. 25th
GREAT YARMOUTH, Old Meeting (Unitarian) Church, Gaol[illegible] Way, 7, Mr. H. N. Bryant
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. John Stimson
HALIFAX, Northgate End, 10.45, Rev. J. S. Fraser
HAMPSTEAD, Free Christian Church, Rosslyn [illegible], 11 and 6.30, Rev. Dudley Hilton
HASTINGS, Great Meeting, [illegible] Lane, 11 and 6, Supply
HIGHGATE, Worthing Road, 6.30, Rev. J. Martin Hull
HUDDERSFIELD, Fitzwilliam Street, No Service
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Peel
ISLE OF WIGHT, Newport, High Street, 11 and 6.30, Rev. W. J. Carter
KENDAL, Market Place, Unitarian Chapel, 6.30, Mr. T. Walters
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Eustace W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. B. L. Gelland, 6.30, Rev. John Howard
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walters
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. John Kielty
LETCHWORTH, Summary, Miss J. E. Lindsay, The Little Means, Garth Road, 11, —
LEWES, Westgate Chapel, 11, Rev. J. Martin Hull
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kershaw
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Thomas
LIVERPOOL, Bootle Free Church, 11, Rev. N. Kershaw
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Martin
LIVERPOOL, Gateacre Chapel, 11, Rev. C. A. Perry
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. Kershaw
LIVERPOOL, Hope Street, 6.30, Rev. C. A. Perry
LIVERPOOL, Ullet Road, 11 and 6.30, Supply
LONDON, Bell Street, Edgware Road, 6, Rev. F. [illegible]
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. John Rowland
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. H. H. Chapman
LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. E. [illegible]
LONDON, Golders Green, Hoop Lane, 6.30, Mr. H. [illegible]
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Gemmell (also, 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Dr. Mortimer Rowe
LONDON, Highgate Hill Unitarian Church, 11, Mr. G. J. Pierce
LONDON, Ilford, High Road, 11, Mr. T. E. [illegible], 6.30, Rev. H. H. Chapman
LONDON, Islington, Upper Street, Unity Church, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, No Service
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. F. [illegible]
LONDON, Leytonstone, Lea Bridge Road, 6.30, No Service
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. G. E. [illegible]
LONDON, Richmond Free Church, Ormond Road, 11, Mr. E. H. Clements
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. T. L. Jones
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. John Rowland (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Mr. G. J. Pierce
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Mrs. G. D. Foote
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Morris, Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. D. C. Doel
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. J. R. Blackburn
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45, Mr. F. G. Mason, 6.30, Mr. D. Ensley
MANCHESTER, Monton Church, Eccles, 10.45, Rev. T. W. Roberts, 6.30, Rev. Principal F. Kenworthy
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. John Gill
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. Hopkins
MANCHESTER, Stand Chapel, Whitefield (August 18), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, No Service
MANSFIELD, Old Meeting House, 10.45, Rev. H. Stewart Carter, 6.30, Mr. A. Whiting
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Supply
MORETONHAMPSTEAD, 3, and Newton Abbot, 6.30, Rev. C. G. Toms
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Gibson Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Mr. Radix. Lib., 6, Mr. E. Hatton
NORTHAMPTON, Kettering Road Church, 6.30, Mr. A. Bingham
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. Henry Hall
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street, Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, No Service
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon Beverley
PLYMOUTH, Unitarian Church, Notte Street/[illegible] Road, 11 and 6.30, Rev. E. H. Kirkley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkle
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Stevens
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
RICKMANSWORTH, Herts, The Meeting House, 6.30, — (Closed for three Sundays in August)
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. Trapp
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
SHEFFIELD (Attercliffe), 6.30, No Service
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sorrell
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mr. A. Graves
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of The Saviour, London Road, 6.30, Mr. Harold A. Guy
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Mrs. J. Williams
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
ST. HELENS, Cotham Street, 6.30, Mr. J. L. Gunn
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
SUNDERLAND, Presbyterian Unitarian Chapel, 11, Rev. C. Shipman
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Vivian (also 11 First Sunday in the month)
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. Vivian
SWINDON, Stratton Hall Road, 10.45 and 6.30, Miss B. Johnson
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenna
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. Alec L. Fraser
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Barton
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. Spencer
WAKEFIELD, Westgate, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Rev. L. A. Gimble, 6.30, Mrs. J. K. Mendes
WALSALL, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Mr. J. E. Coop
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. R. W. Hill
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also, 6.30, first Sunday in the month)
WHITBY, Flowergate, 6, Mr. H. Mathews
YORK, St. Saviourgate Chapel, 6.30, No Service
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Emerson, Manse Telephone LX 5123
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wrenn
WELLINGTON, Services suspended — Enquiries — Mrs. Warren, Tel. 40-231

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Barton

THE LINDSEY PRESS

AN UNFETTERED FAITH

The Religion of a Unitarian

by A. Philip Hewett, M.A., S.T.M.

7/6 by post 7/10

". . . one of the most significant books The Lindsey Press has produced during the whole of this half-century."

". . . a striking piece of work."

ALBERT SCHWEITZER

a Biography by Magnus Ratter

8/6 by post 8/10

". . . written with such clarity that the reader will be able to understand Dr. Schweitzer's contribution to music, theology and ethics."

PRAYERS OF FAITH AND FELLOWSHIP

6/- by post 6/4

A carefully selected anthology of liberal religious devotion.

THE LINDSEY PRESS
15 GORDON SQUARE, LONDON, W.C.1

Death

Lawford—On July 23, 1957, at Eastbourne, Wingate Lawford, aged 77.

Holiday Accommodation

A SEPTEMBER HOLIDAY at "NORMANHURST", the small, quiet and congenial Hotel recommended by Unitarians and others. 6/8½ gns., including full board, early tea, coffees, baths, fresh fruit, beach hut. Vegetarian if desired. No gratuities. Twin beds; h. and c.; Slumberlands. Two comfortable Lounges. Informative, illustrated brochure and coloured town booklet on request. NORMANHURST PRIVATE HOTEL, Sea-front, ST. LEONARDS-ON-SEA, Sussex. Best position on 3-mile Promenade, facing full South. Near Sun-Lounge (orchestra). Telephone: Hastings 4784.

Miscellaneous

Elderly couple in Grantham require lady (about 30 years) as companion-help to live in as family, all found, except own personal expenses. No heavy house-work. Interview arranged. Start October 1, 1957. State age, experience, salary required. Write Mrs. A. M. Edwards, 4 Welby Gardens, Grantham, Lincs.

A Unitarian Badge

The Inquirer has received from the Melbourne Unitarian Church a Unitarian badge which is an exact replica of that designed for the Prague Unitarian Church.

The gilt sunflower on which the blue enamel "U" is imposed is symbolic of man's common roots in the earth with his face lifted towards the light.

They have been made in Melbourne and each badge costs 3s. 6d. (Australia).

Bilinghurst: The 203rd Anniversary of the Free Christian Church was held on Sunday, July 21st, when the Rev. L. A. Garrard, Principal of Manchester College, was the highly esteemed preacher of the day. At lunch and tea held in a neighbouring hall, a number of visitors from other churches spoke. Among these were the Vicar of Billinghurst, Mr. Cyril Matthews, Dr. Jeremy Goring of Ditchling, and Mr. Dendy Evershed of Godalming, who is an authority upon the history of the family through which the chapel, two hundred years ago, originally rose. Lord Justice Evershed, Master of the Queen's Rolls, sent an apology for absence, while another distinguished member of the family, Admiral Evershed, was one of those who spoke.

Bolton: Unity Church: Following on the Advance Campaign of last year, attendances at Sunday worship have shown a definite increase, the average now being in the order of sixty in the morning and forty in the evening. On Sunday, July 28, the regular worshippers at the evening service had the pleasant experience of seeing the Church completely filled. The occasion was the annual and ever-popular Rose Queen Service, when, in the presence of a congregation some 220 strong, the minister, the Rev. A. J. Long, crowned Miss Margery Pickvance ninth Queen of the Church and School. Margery, who is 17, is a Sunday School teacher and an active member of the U.Y.P.L. Both her parents are life-long members of the Church and School, and loyal and devoted workers in its various institutions.

HIBBERT HOUSES

The following sums were received in April, May, and June, 1957:

Subscriptions under Covenant						
Miss Ida Shaw	2	2	0			
E. Kell Blyth	2	0	0			
Miss M. E. Biggs	1	0	0			
Miss M. J. Davidson	1	0	0			
				6	2	0
Subscriptions and Donations						
Miss Freeman	11	0				
Miss Gillibrand	10	0				
Miss N. Wilford	1	0	0			
Jeremy Goring	1	1	0			
C. W. Chitty	5	4	4			
H. R. Bramley	2	2	0			
Miss S. Proctor	5	0	0			
Rev. A. W. Vallance	1	0	0			
				16	8	4
Societies and Churches						
Tenterden Congregation	1	1	0			
Mansfield Women's League	1	0	0			
Framlingham Meeting House	1	1	0			
Bedfield Meeting House	1	1	0			
Mill Hill, Leeds	1	0	0			
Brook Street Chapel, Knutsford	2	2	0			
Besses Green	1	1	0			
St. Helen's Church	2	2	0			
Gatacre Chapel	1	5	0			
Ipswich Chapel	1	1	0			
West Kirby Women's League	2	2	0			
Lewisham Church	1	1	0			
				15	17	0
				£38	7	4

The Honorary Treasurer, Mr. K. Clifford Cook, of 24 North John Street, Liverpool, 2, will gratefully acknowledge all donations and subscriptions towards the increased expenses of Hibbert Houses.

Herbert Edge

With the death of Herbert Edge on July 22 at the age of 79, Unity Church, Bolton, has lost yet another of its "old stalwarts". Though ill-health and infirmity had prevented his regular attendance in recent years, he was often a welcome visitor on special occasions, and was universally revered as an elder statesman of the Church who had served in many different capacities in the past. He was a former Chief Warden and member of the Church Council, an active all-stage member of the Dramatic League, and a Church Trustee up to the time of his death. A cheerful and friendly soul, with a ready fund of humorous stories, he will be mourned by a wide circle of friends and acquaintances. The cremation was at Overdale, Bolton, on July 25. A.J.L.

ADVERTISEMENT RATES
Display, Minimum, Double, Charge of Adding
2 lines, 6s. 6d. additional. Each additional line, 3s. 6d.
Miscellaneous — Personal
6d. per word, minimum 5s.
W. Heffer & Sons Ltd. Printers Limited,
Cambridge, England.
121, Hatton Garden, London, W.C.1.
Telephone: Chancery 5911
Display Rates on Application Special Terms for a Series

Printed by W. Heffer and Sons Ltd., Queen Road, Southend-on-Sea and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1. Manchester (Midland) Joint Warehouse, Stockport, Saturday, August 10, 1957